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# HALAL LABELISATION OF HARAM FOOD IN MAKALE TORAJA FASIHA

[Institut Agama Islam Negeri Palopo](#) [E-mail:](#) fasiha@iainpalopo .ac.id MUH. RUSLAN ABDULLAH [Institut Agama Islam Negeri Palopo](#) [E-mail:](#) muh\_ruslah\_abdullah@iainpalopo.ac.id ABDUL KADIR ARNO [Institut Agama Islam Negeri Palopo](#) [E-mail:](#) abdukkadir.arno@iainpalopo .ac.id HELMI KAMAL [Institut Agama Islam Negeri Palopo](#) [E-mail:](#) helmikamalstain@iainpalopo .ac.id FITRIANI JAMALUDDIN [Institut Agama Islam Negeri Palopo](#) [E-mail:](#) fitriani\_jamaluddin@iainpalopo .ac.id [Abstract](#)

Halal is the eligibility status of food for the Muslims to consume. This research is intended to prove the practice of halal label manipulation in the target restaurants and to find out the factors supporting to this practice. The research methods are in line with MUI (Majelis Ulama Indonesia) the Board of Indonesian Muslim Scholars which has the authority to issue the halal-labeled food for business. The study has discovered the practice of halal labeling of illicit products in food stalls. The study found some problems: 1) fake halal label and basmalah (to mention the name of Allah) on the shop, 2) the cooking process mixed with unlawful raw materials, 3) the meats are unlawful to consume since they were slaughtered beyond Islamic way, 4) weak supervision regarding haram (unlawful) products with phony halal-label. 5) weak supervision of halal-labeled food on the market displays, 6) omission of halal food labeling, 7) complicated halal certification process. Keywords : Halal Labeling, Haram Food, Toraja INTRODUCTION tourist destination in South Sulawesi Tana Toraja is domestic and international (Celebes) where Muslims are minority; the population is around 34275. They cast a doubt basmalah sticker are the basis for the Muslim that the available meat products in this region tourists to buy and consume the meat product are unlawful to consume. The main reason is while their eligibility and lawful status have the majority of Toraja tribe are Christians not been established yet. The urgency of halal adhering animism which is known as Aluk To label on every meat product in Tana Toraja is Dolo who do not know how to prepare meat crucial since recently a lot of Muslim tourists products which lawful for minority Muslims. from local government and religious As a popular tourist destination, Tana Toraja institutions to visit Tana Toraja. The local is famous with Tongkonan the traditional government should have to regulate the house characterized by its distinctive distribution of halal meat products in Tana carvings. Tana Toraja is also known with Toraja; and on the other hand the vendors traditional ritual such as the Rambu Solo (the should have been aware and cautious before death ceremony), baby graves planted in an they put their meat products for sale. This is era tree ( baby crafts ), and sarcophagus. The the basis of halal tourism. Halal tourism other tourism objects are hot springs located consists of two syllables namely, first, in Sangalla ', pango natural tourism Tourism is traveling together (to expand overgrown with pine trees, the highest tourist knowledge, have fun, tourists the person on statue in the world (Buntu Burake). the trip; travelers; tourist. While halal is The main concern in this research is permitted, not prohibited by sharia law. Halal Toraja's special dish prepared from raw Tourism is a tourism industry that has pork, which is available for sale on food contributed to economic growth in Indonesia, displays in every restaurant while it is so halal tourism has become part of the unlawful for Muslim to consume. This national tourism industry. The development common practice in turn puts the domestic of Islamic tourism-oriented halal standards, Muslim tourists in doubt over the eligibility Shariah compliant became the basis for halal and lawful status of the available meat tourism management;. such as alcohol free, products in Tana Toraja while the vendors gambling free, and the availability of halal put the halal labels and basmalah stickers on food. Tana Toraja should be able to apply all their meat products. The halal

label and tourism components to accommodate the needs of Muslim tourists visiting Tana Toraja. follows: observation, and Interview and To guarantee halal products, the MUI documentation. forms LPPOM MUI, in charge of carrying out LITERATURE REVIEW the function of protecting Muslim Consumers. Halal Tourism Concept Halal Certification would be issued after The term halal tourism in the literature is going through the SJH audit process twice generally equated with several terms such as with a status declared Good (Value A). Islamic tourism, syaria'ah tourism, halal travel, Consumer protection is also regulated under halal friendly tourism destinations, Muslim- State Law Number 8 of 1999 explaining friendly travel destinations, halal lifestyle, that certainty to provide protection to and others. From the industry side, sharia consumers includes increasing the dignity of tourism is a complementary product and does consumers and opening access up to not eliminate the type of conventional information about goods and/or services for tourism. Sharia tourism is tourism that them, and fostering honest and responsible upholds culture and Islamic values without business behavior. This study aims to 1) eliminating the uniqueness and originality of Describe the behavior of private consumption the region. Religious tourism that is meant in Tana Toraja, 2) to prove the existence of can also mean a pilgrimage tour. manipulation practices of halal label in Etymologically, a pilgrimage can mean a visit, restaurant 3) to explain why the manipulation both to people who are still alive and those of halal labelisation happened, 4 ) to give an who have passed away, but in the activities of input in arranging the rules of halal labels in understanding the community visits to the an effort to develop halal labeling at food deceased through his grave. The activity is stalls in order to improving Muslim tourism also commonly called the tomb pilgrimage. in Makale City, Tana Toraja Regency. Halal tourism is an object or action that is The type of this research is a descriptive allowed to be used or involved in the tourism analysis using a qualitative approach. This industry in accordance with Islamic teachings research was conducted in Tana Toraja, Yusuf al-Qaradawi defines halal as precisely in the city of Makale. The processing permissible, and acts justified by God's of data collection using several techniques as law Therefore, the term halal means 'allowed' according to Islamic teachings (sharia someone fulfill their obligations. [law](#)). [Halal is also one of the five actions \(al-](#) To talking about sharia tourism is not ahkam al-khamsah) which categorize the only tourism to religious sites or pilgrimage, morality of human actions in Islam, others are but also to the implementation of promoting Fard (obligatory), Mustahabb (recommended), Muslim-based halal standards, such as Makruh (disliked), and Haram (forbidden) providing halal food and places of From an Islamic perspective, Halal as defined worship. The information should be available [above refers to any practice or activity in](#) on the local mosque, and the absence of tourism that is 'permissible' according to alcoholic drinks at the hotel where tourists Islamic teachings . Related to illicit food stay. Sharia compliant is the basis for contained in [QS Al-Mulk / 67: 1 5, QS Al-](#) measuring halal tourism. The success of the Ankabut / 29: 20 . The Islamic view of development and marketing of Halal tourism tourism as follows first, travel is considered as destinations must be guided by the a part of worship, as is the case with fulfilling application of Islamic teachings and the pillars of Islam, namely the pilgrimage to principles in all aspects of tourism Baitullah. Second, tourism is also connected activities. The motivation and selection with the concept of knowledge and learning process of Muslim tourist destinations are as in QS al-Taubah: 112. Third, the tourist also taken into account among them: shared destination in Islam is to study science and value, availability of worship facilities and think as in and al-Naml: 69-70. Fourth, the mosques, and facilities for women. To create biggest goal of travel in Islamic tourism is to the tourist destination that pro against invite others to God, namely to do da'wah as Muslim: has been done by the prophet Muhammad Rasulullah.

Therefore in the concept of Islam, Islamic tourism also includes travel activities to reflect on the miracle of Allah's creation Picture 1. Muslim Friendly Tourism and enjoy the beauty of the universe, so that it The above scheme illustrates that in order will make the human soul develop a strong to realize tourist attractions that are friendly faith in the oneness of Allah and will help to Muslim tourism, what must be done is to have tourist attractions to have excellent [QS. Al-Maidah \[5\]: 88.](#), and [QS. An-Nahl \[16\]:](#) infrastructure for Muslim tourism, then 114. God's Word about the halal nature of Muslim tourists adhere to sharia and God's creatures in general, among others: implement the concept of halal tourism. There [QS. Al-Baqarah \[2\]: 29.](#), [QS. al-A'raf \[7\]: 32.](#), are many attributes of Islam that can be [QS. Al-Jasiyah \[45\]: 13.](#) The word of [Allah](#) indicators of halal tourism, namely: SWT about several types of foods and drinks 1. The existence of a mosque as a place of which are forbidden among others: [QS. Al- worship Baqarah \[2\]: 173.](#) [QS. Al-Maidah \[5\]: 3.](#) 2. Halal food for Muslims QS. [Al-An'am \[6\]: 145.](#), QS. [Al-a'raf \[7\]: 157](#) 3. [The existence of](#) a local Muslim community Hidayat and Djatna (2015) explained that 4. Stability and security for Muslim tourists the awareness to consume halal food grew Halal and the prohibition of food have significantly. Halal is not only free from also become a necessity, and are related to the prohibited components, it is also about the comfort and safety of Muslims as the biggest whole concept of the principle of good and consumers in Indonesia that need to be cleansing called Thayyib. Attention to the upheld by halal industrial producers. Every principle of good and clean throughout the halal food producer must have an production process. The halal principle understanding and awareness to guarantee addresses various cultural, economic and the lawful and eligibility of its products which political issues, especially those related to are circulated by implementing the Halal food, banking, and contemporary lifestyles. Assurance System (SJH) as the For Muslims, halal is embedded in everyday implementation of the Islamic conception of life. Halal is also related to spirituality for halal and haram methods on food and Muslims. To ensure halal, halal standards and beverages. The act of violation of SJH by halal certification are needed from trusted producers will be able to apply product Islamic organizations (in Indonesia by liability both legally and morally. LPPOM-MUI). Several techniques have been There are a number of verses related to developed to helping consumers to choose food consumption which are granted in Islam, food products. In Islam, the emphasis is on among others: Qs.al-Baqarah [2]: 168., 172., cleanliness both spiritually and especially on food law. process such as providing, or storing it; (5) Halal certification, with a simple Workers in the company must be healthy, definition, is an investigation to prove that the clean, and practice a code of ethics for hygiene status of a particular product is halal, from and health; (6) The equipment used has been raw materials, processing to packaging and washed and pure. The cleaning process distribution, including how the company's should be applying clean and flowing internal system can guarantee the consistency water; (7) Cleanliness of equipment, of the status of halal products. The guide is transportation and factory environment and pure sharia, from the direction of or implementing good manufacturing the Qur'an and references to the hadith of the practice; (8) Packaging and transfer of Prophet Muhammad SAW. The term of products apply ethical hygiene and do not Halalan toyyiban must cover all production contain ingredients that are not halal as chains; from raw materials and raw materials stipulated in syara. As for the Principles to planning, manufacturing, packaging, regarding halal and haram law as follows: logistics and shipping, warehouse, marketing a. Basically everything is lawful. and consumption. b. Calm and forgiveness are merely the The clean and pure foods and drinks in authority of Allah SWT. line with the halal guidelines should fulfill c. to forbid the lawful and justify the several characteristics, namely (1) Products forbidden, including polytheism (shirk) does not

contain the parts or animal objects behavior towards Allah SWT. which are prohibited by the sharia to d. Something that is forbidden because it is consume, or the animal that is not slaughtered bad and dangerous. according the sharia law; (2) Products does not e. In something that is halal there is contain unclean as stipulated in the legal something that with it no longer requires provisions of sharia such as pork oil, carcass the unlawful. fat or the type of alcohol or khamr or arak; (3) f. Something that delivers to the unlawful is In the production process the equipment used the law. is free from unclean; (4) The product does not g. Dealing with the illegitimate, unlawful. mix with objects that are unclean during the h. Good intentions do not abolish illegitimate laws. respect the culture and traditions or values i. Be careful of those who are grateful so adopted by other religions such as solo that they do not fall into the unclean. signs. Amin, as a religious leader and Muslim j. Something that is haram is haram for all. community leader Tana Toraja explained that: Muslims and Consumption Behaviour in Muslim community being careful Tana Toraja about eating at solo or thanksgiving Consumption is based on the events. So, we cook the utensils ourselves from consideration that humans have 1) limitations, home, the Muslim community appoints an 2) needs to shape one's consumption patterns, animal slaughterer the from local Muslim, then 4) consumption related to social relations. the Muslim community determines the Majlis Consumption Behavior in Islam is based on ta'lim who is responsible for cooking and serving the values contained in the Qur'an and food. Hadith, as in QS Al-Maidah: 88 which For the Muslim community of Tana explains that Muslims food consumption Toraja, halal and unlawful food is a must be based on halal and good. Allah consideration in consuming food, it is seen explained the concept of consumption in when Muslim communities are involved in Islam, namely limited human needs, rambu solo events, their involvement does not consumption at a reasonable and not reduce the sharia values adopted. Their excessive level, the level of satisfaction adherence to religious rules includes the rules described in an indifference curve for a regarding how to consume the halal food. Muslim interpreted as a need not as a desire, Obedience is defined as obedience which is satisfaction level not based on the number, characterized by obedience or obedience, and consumer goods must be halal. The which then has the same meaning as loyalty Muslims in Tana Toraja is a minority and piety. The piety is characterized by the community that lives side by side with nature and behavior that is reflected in Christians who are still nationally considered obedience, sincerity in carrying out religion as minority; they live in different religious which leads to piety. Every member of values, norms and rules. On the other hand Muslim community in Toraja consume halal the Muslim community is encouraged to and thoyib food. Muslims as consumers must have understanding and awareness to ensure concern is the mixing of raw materials and tools the halal of products consumed both legally used. Usadz. Amin explained that Muslim and morally. The concept of prudence in the communities were full of caution in buying food Muslim community of Tana Toraja can be raw materials. The price of halal raw materials described as follows: was higher than non-halal raw materials. Illegal raw materials were usually obtained from solo signs, where the event is to slaughter animals such as buffalo, pigs, and cattle but not in accordance with Islamic sharia, which is large in number and the remaining meat is traded. The information above explains the phenomenon that raw materials are twice as cheap as halal raw materials, these conditions will form consumption behaviors that are not Picture 2. Stages of Communities sharia compliant so that the Muslim Consuming Food at the Solo and community of Tana Toraja is demanded not Thanksgiving Signs only to exercise caution but also must be The Muslim community of Tana Toraja is accompanied by obedience in practicing not only careful about consuming food when religion. Halal food and beverages depend on celebrating solo signs or other thanksgiving the substance which is halal,



does not mix events held by local Christian communities, with something that is prohibited, does not but Muslim communities also show prudent contain unclean as well as the production behavior when fulfilling their daily needs, process that is protected from unclean or explained as follows : unclean ingredients. Haji Idaman explained that halal raw materials Phenomenon of Halal Labialization of are more expensive such as halal beef priced at Haram Food IDR 115 thousand / kilo while non-halal meat The other side of the population of Tana costs IDR 45 thousand / kilo. On the market Toraja is that the majority of the population sometimes it is unclear and may be mixed. The adheres to Christianity, and as a tourist destination in South Sulawesi which is visited product that is suitable for consumption for by many domestic and foreign adherents of Islam. Yanna a local person tourists. A number of domestic tourists in explained that: 2016 was recorded at 1,056,592 and increased I often visit Toraja, when I go to Toraja to 1,173,183 in 2017, the number of foreign I usually bring food from my home, because it's tourists in 2016 was 20,271 and increased to hard to looking for a halal restaurant, there are a 25,452 in 2017. The number of domestic lot of halal writing in restaurant but I am afraid tourists is dominated by tourists from the area of eating that food because it's not known, around the Toraja Land, the majority of usually I often eat in Idaman Stall, because its whom are Muslims, which requires an known of its halal food. environment that provides comfort to The condition explained that assurance domestic visitors such as eating halal halal product really affect the decision of guarantees. There are 4 food stalls that have consumer to consume the product. The obtained halal certificates, namely Warung statement above is also in line with Ustadz Solo Toraja, Ideal Toraja RM, Dapur Rumahan Amin that: (The aforementioned condition Sukses, and Dapur Hotel Pantan Toraja. may explain the Muslim's decision to While the Lovely Committee in December consume food if they are convnced that the 2016 released 21 lists of public and special product has halal assurance. The statement restaurants for Muslims in the Land of Toraja above is also in line with Ustadz Amin that:) who use the halal label or the basmalah on the The people usually bring food when visiting door to the place to eat. Toraja, but actually there are many food stalls The data above explains that the stall that are halal-labeled, maybe because they are owner gives a halal sign or basmalah writing still worried, that they will bring their own food, as a sign/symbol that the stall is mostly or there are always get instructions from their consecrated for adherents of Islam. So that it families for halal-guaranteed food stalls. can be understood that the writing of halal Halal food stall guarantees are needed by and basmalah as a form of strategy carried tourists who are Muslim, this condition is out to improve the image of the product and used by food stall owners to label food stalls as a promotion that the product offered is a with halal logos or Arabic inscriptions written on basmalah. Thus, labeling food stalls is one of the strategies of stall owners to attract tourists, because labeling of food stalls is a form of enhancing product image and promotion. Jonathan Gunawan explained that in order to increase revenue, the company establishes business strategies such as fostering good relations with suppliers and customers, as well as improving good relations with new customers and suppliers and improving product image and promotion meat product from Islamic slaughter is IDR 110 rb/kilo The table above provides information regarding halal food stalls. However, the halal label in food stalls does not guarantee the halal foods, because researchers through observation found that the practice of labeling halal food stalls is unclean, arguing that the stall sells illegitimate food. The following table can explain the practice as follows: Table 2. Identification of Halal Labels for Haram Warung in anticipation of the entry of new Restaurant Identity Break Practice The food stall has a Label halal without legal halal competitors. For this reason, business people halal logo certificates In one shop there are 3 menus : 1) drink take steps, namely: Cost

Leadership (producing menu, 2) Halal menu, 3) menu made from pork products with a low cost per Processing process mixed with haram (having one kitchen) unit), Differentiation (different and unique Factors Affecting Halal Label Manipulation products), and Focus (production that meets The principle of production is how consumer needs at the lowest price). Halal production can run so that it reaches the food stalls can be identified in the following maximum and efficient level by: 1) ways: Maximizing output by using fixed inputs. 2) Table 1. Warung Muslim Identity Minimizing the use of inputs to achieve the No Name Status Statement same level of output. In economic criteria, the 1 Ust. Amin, Religion Shop Halal RM usually has halal S.Pd or Arabic writing like production system is said to be more efficient basmalah 2 Drs. Sampe General There is a Halal certificate if it meets one of these criteria: 1) Minimizing Baralangi, Secretary of posted on the wall, a food M.Sc MUI Tana stall wall production costs in the same amount. 2) Toraja 3 Arifuddin, Islamic There is certificate on the Maximizing production with the same S.Ag Community of Halal food stall and usually Tana Toraja writing in basmalah 4 Ideal Owner of There are obvious halal amount of costs. Economic theory is the Warung Makan certificates, if its just halal label, the owner cannot reason for business actors who want to guarantee, because the unclean meat is only IDR 45 achieve maximum production by reducing thousand/kilo while the production costs including suppressing the halal products have their own criteria as price of raw materials by buying cheap raw explained by Muchtar Ali. The fact is that materials. The following factors support the there are halal food stalls because they sell practice of applying halal label on the food that does not have pork ingredients, and prohibited products as follows: one side also sells food made from raw 1. The understanding of food stall owners is material which is forbidden. His practice is very low regarding halal products. common especially among the Christian Halal products have standards that vendors who misunderstand that halal become a benchmark for product halal as products are foods that are not made from explained by Muchtar Ali, namely: a) The raw pork. product does not consist of parts or objects 2. Raw Materials are Cheaper than Halal prohibited by sharia. b) Products is not mixed Raw Materials. with raw materials such as pork oil, carcass The Toraja Muslim community has a fat or any type of yeast or wine; c) equipment precautionary principle in fulfilling their daily used is free from unclean substance; d) needs, including by buying raw materials Products is not mixed with prohibited objects from meat, due to the possibility of mixing of during the process e) Workers in the company meats prepared under Islamic law with the must be healthy, clean and practice a code of meat prepared beyond Islamic way. The hygiene and health; g) Cleanliness of culture of the local Toraja community, such as equipment, transportation and factory a solo sign event, is a concern for the Muslim environment and or applying good community regarding the sale and purchase manufacturing practices; h) Packaging and of meat for the rest of the solo signs. The transfer of products to apply hygienic ethics remaining meat from the celebration of solo and do not contain ingredients that are not signs is sold at a price of IDR 45,000 / kilo, halal as regulated in syara. while Islamic-bought meat is sold at a price of The owners of halal food stores merely IDR 110,000 / kilo. Breaking the price triggers understand that halal products are products the emergence of behavior to maximize which the raw materials are not originated production with low production costs. from pigs only; they do not understand that 3. Weak Supervision Regarding Halal-Labeled Illegitimate Products. halal and haram raw materials. The supervision of halal labeling on unclean 5. Weak Supervision of Illegitimate food stalls is very weak, this is because the Products at Halal-Labeled Food Stalls institution that has the authority, only JPH dualism between LPPOM and MUI supervise food stalls that have obtained halal occurred before the Act JPH, the dualism certificates, and not supervise food stalls

that resulting in weak oversight of halal are only halal-labeled and only rely on reports products. The organization does not have the from the public. These conditions are authority to force producers to certify, explained in the table below: because halal certification is voluntary, not Table 3. The Halal Labeled Warung mandatory. Likewise, the supervision and Supervision Model enforcement function is weak because there Description Informant The Ministry of Religious Ustadz Amin (Religious and monitoring associated with Community Leader) food stalls that have obtained the certificate halal The Ministry accepts Arifuddin (Islamic Bimas complaints related to Ministry of Religion Tana illegitimate products at halal Toraja) labeled food stalls The MUI supervises only Drs. Sampe Baralangi, M.Sc food stalls that are halal (Secretary of the MUI Tana certified from the MUI and Tora as well as the Halal receives complaints Survey Team regarding the practice of halal labeling

4. Illegal Raw Materials are Easily Obtained. are no legal provisions that require companies to certify their products. After the issuance of the JPH Law eliminates the dualism of halal certification institutions and is handled by BPJPH under the authority of the Ministry of Religious Affairs, the JPH Law also has a weakness in monitoring halal label products that are not halal certified, because there is no The majority of the people of Tana Toraja authority to regulate products that are only embrace Christianity, whose habit of halal labels and do not sanction for consuming food is not permissible in business. The Regulation of the Republic of Islam. This condition has the potential to be Indonesia Number 33 of 2014 concerning legally trading raw materials such as pork Halal Product Guarantee Article 51 explains and other livestock meat that are not bought that BPJPH (Halal Product Guarantee in Islamic trading. As stated by civil stall Agency) and related ministries and/or owners that raw materials traded on the institutions that have JPH supervision market are unclear, such as meat. This authority and can supervise themselves or explains the market conditions that may mix jointly. According to Drs. Sampe Baralangi, M.Sc. (Secretary General of the MUI Tana 2,000,000,000.00 (two billion rupiahs). Toraja and the halal survey team) stated that

7. Halal Certification Process the halal certificate authority was at the Halal certification is an acknowledgment province level, there was no MUI authority at of the eligibility and lawful status of a product the district level. This explains that this issued by BPJPH UU JPH has raised the pros condition will have an impact on the weak and cons of various parties, including the cost supervision related to halal products labeled of the halal certification process for micro- halal. entrepreneurs. MSMEs have difficulties

6. Leaving Halal Labeling in Food Stalls related to the cost of halal certification. Small Without The Basis of Product Labeling. businesses with business capital of IDR 2-5 The supervision of halal-labeled food million must pay halal certification for 2-3 stalls conducted by the Ministry of Religious million. This condition directs business Affairs and MUI of Tana Toraja is only people to label halal products without halal occasional event; it does mean that complaints certification. and reports of the community are the basis of CONCLUSION supervision, and are only a moral obligation. The halal labeling of illegal food stalls in This condition resulted in the omission of Makale City has patterns, namely; 1) Halal halal labeling in Tana Toraja. The condition is labeling without halal certificate from MUI, 2) based on the JPH Act only regulating Labeling halal food stalls that still serve food companies whose products have been made from unclean raw materials and the certified while business actors who only occurrence of halal and haram. The factors attach halal labels or basmalah inscriptions are that cause the labeling are; 1) Very low not regulated in the Act, there is no provision understanding of food stall owners regarding for businesses that only label their products, halal products , 2) Illegal raw materials are but article 56 in the JPH Law explains that a cheaper than halal raw materials , 3) Weak business that does not maintain the halal supervision regarding halal-labeled haram



product which has a halal certificate shall be products , 4) Illegal raw materials are easily punished with a maximum of 5 (five) years of obtained 5) Weak supervision of illicit imprisonment or a maximum fine of Rp. products at food stalls halal label , 6) Letting the labeling of halal available at food stalls Awareness of Halal Principles and without the basis for product labeling is Related Food Products in Malaysia. permissible 7) Halal certification process that [International Food Research Journal, 17\(3\):](#) is complicated and expensive 667-674. REFERENCE Indra, H. (2004). Halal Haram dalam Makanan. [Abdul, M., Ismail, H., Hashim, H., & Johari, J.](#) Jakarta: Penamadani. (2009). Consumer Decision Making Jaelani, A. (2017). Halal Tourism Industry in [Process in Shopping for Halal food in Indonesia: Potential and Prospects. Malaysia. China-USA Business Review, 8\(9\): International Review of Management and Marketing, 7\(3\): 25-34.](#) Ali, M. (2016). Konsep Makanan Halal Dalam Lubis, M. Z. M. (2018). Prospek Destinasi Tinjauan Syariah dan Tanggung Jawab Wisata Halal Berbasis OVOP (One Village Produk atas Produsen Industri One Product). Maqdis: Jurnal Kajian Halal. Ahkam, 16(2). Ekonomi Islam, 3(1): 31-47. Ashadi, R. W. (2015). Halal Science: An [Shafaei, F., & Mohamed, B. \(2017\). Malaysia's](#) Introduction. Journal of Halal Reseach, 1(1): [Branding as an Islamic Tourism Hub: An](#) 32-35. [Assessment. Geografia: Malaysian Journal of Battour, M., & Ismail, M. N. \(2016\). Halal Society and Space, 11\(1\). Tourism: Concepts, Practises, Challenges](#) Widagdyo, K. G. (2015). Analisis Pasar and Future. Tourism Management Pariwisata Halal Indonesia. Tauhidinomics, Perspectives, 19, 150-154. 1(1): 73-80. Cetin, G., & Dincer, M. Z. (2016). Muslim [Wan Hassan, W. M., & Awang, K. W. \(2009\). Friendly Tourism \(MFT\): A Discussion. Halal food in New Zealand Restaurants: Journal of Tourismology, 2\(1\): 65-67. an Exploratory Study. International Journal Golnaz, R., Zainalabidin, M., Mad Nasir, S., & of Economics and Management, 3\(2\): 385- Eddie Chiew, F. C. \(2010\). Non-Muslims' 402. 26 & \[Maqdis : Jurnal Kajian Ekonomi Islam - Volume 4, Nomor 1, Januari – Juni 2019\]\(#\) Halal Labelisation \[Of\]\(#\) Haram Food \(Fasiha, Abdullah, Arno & Kamal\) & 27 28 & \[Maqdis : Jurnal Kajian Ekonomi Islam - Volume 4, Nomor 1, Januari – Juni 2019\]\(#\) Halal Labelisation \[Of\]\(#\) Haram Food \(Fasiha, Abdullah, Arno & Kamal\) & 29 30 & \[Maqdis : Jurnal Kajian Ekonomi Islam - Volume 4, Nomor 1, Januari – Juni 2019\]\(#\) Halal Labelisation \[Of\]\(#\) Haram Food \(Fasiha, Abdullah, Arno & Kamal\) & 31 32 & \[Maqdis : Jurnal Kajian Ekonomi Islam - Volume 4, Nomor 1, Januari – Juni 2019\]\(#\) Halal Labelisation \[Of\]\(#\) Haram Food \(Fasiha, Abdullah, Arno & Kamal\) & 33 34 & \[Maqdis : Jurnal Kajian Ekonomi Islam - Volume 4, Nomor 1, Januari – Juni 2019\]\(#\) Halal Labelisation \[Of\]\(#\) Haram Food \(Fasiha, Abdullah, Arno & Kamal\) & 35 36 & \[Maqdis : Jurnal Kajian Ekonomi Islam - Volume 4, Nomor 1, Januari – Juni 2019\]\(#\) Halal Labelisation \[Of\]\(#\) Haram Food \(Fasiha, Abdullah, Arno & Kamal\) & 37 38 & \[Maqdis : Jurnal Kajian Ekonomi Islam - Volume 4, Nomor 1, Januari – Juni 2019\]\(#\)](#)